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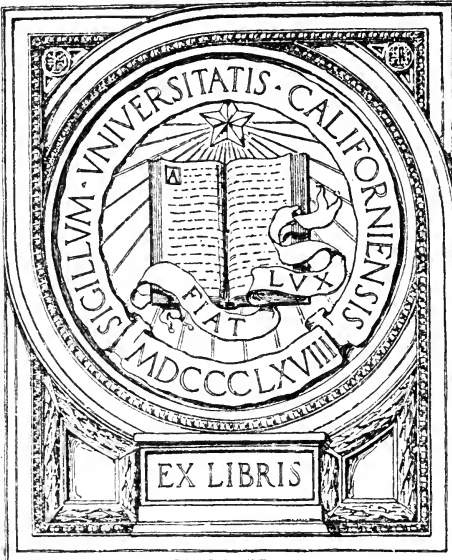
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**HAS
SWEDENBORG'S
"LOST WORD"
BEEN FOUND?
EDMUNDS.**

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HAS SWEDENBORG'S "LOST WORD" BEEN FOUND?

By Albert J. Edmunds.

When an astronomer makes an observation, his first step is to calculate for refraction. He knows that the star he is studying does not send its rays directly into our atmosphere, but obliquely: those rays are bent in their course by that atmosphere, and this distortion must be allowed for before any successful calculation can be made.

Must we not allow for a like refraction in spiritual things? Is not Swedenborg's Doctrine of Adaptation an attempt to account for this very phenomenon? Such being the case, it will not be strange if the seer's own visions require a calculation for distortion. Of course, in this case, we shall be "wise after the event." But only by being thus wise a great many times can we make any progress at all in the most difficult and recondite of all the sciences.

When a ship is arriving in a fog, the first thing that we know is merely that some large object is coming: only by degrees do we descry the outlines of a ship. So, in our psychical Jabberwock, we can be sure that "somebody killed something" long before we know who and what. But science is patient, and refuses to throw up the sponge—refuses to say: "This uncertain nonsense is not worth while!" I have ob-

served myself that mental images go in pairs, and that the wrong one is liable to be projected into the mind.

In my first copy of this article, intended for a Swedenborgian magazine, I refrained from giving a sample of the experiences which led me to formulate this law, tho I distinctly said that it was based upon experience. A Swedenborgian minister, who read the manuscript, thereupon remarked:

“‘Pairs of images’ seems to me a pure fiction imported for a special purpose.”

This convinced me of the hopelessness of presenting scientific criticism to the average theologian. I now give one experience out of many which have led me to formulate a law of pairs. In 1893 I dreamed that John Wanamaker had died. Shortly afterwards Anthony J. Drexel died. Now, of the two, both of whom meant nothing to me but local magnates, Wanamaker was the one whom I had seen, but Drexel never. I therefore concluded that the basis of my dream was the death of Drexel, whose image, being strange to me, was supplanted by that of Wanamaker, already in my mind. Many more experiences of this nature have led me to formulate a law of pairs or groups in mental images, whereby the one most familiar is projected into the mind in place of an unknown one. Far from my tentative law being “pure fiction, imported for a special purpose,” it was the result of experience, used to explain phenomena.

In my article in *The Helper* * for March 16, 1898, I summarized the conclusions of Richard Hodgson with respect to alleged post-mortem communications, and pointed out the difficulties of obtaining correct answers from spirits.

Richard Hodgson died in 1905, regretted by all who knew him. That vigorous, transparent, athletic personality was a champion of whom any cause might be proud. Since his death, his apostolic successor, Dr. James H. Hyslop, has been experimenting with a series of trance-communications purporting to come from Hodgson’s continued personality. In

* Imperfectly and incorrectly reprinted in *The New-Church Messenger* in recent years.

a Report of nearly a thousand pages, dated May, 1912,* Dr. Hyslop gives the following as his predecessor's present opinion:—

"*Hodgson Personality*". Sometimes in the early work at the Piper light I could not understand the movements and changes and apparent desire for changes without power to express what the changes ought to be, and I learned much as one would learn the desires of a child before it can talk.

James H. Hyslop. Good.

R. H. Now for a long time I have wished to say that many of the lessons I have learned there have been of great use to me in communicating. I knew too much to be a good communicator at first. That is literally true.

J. H. H. Good.

R. H. I knew the complications and conditions, and I could not forget them when I made my first efforts; and the consciousness of them, together with the consciousness of the desires of my friends, hampered and hindered me. You know how that might occur.

J. H. H. Yes, perfectly.

R. H. Now much of that condition is worn away, and I am doing better everywhere. William [James] was never as intimately associated with all the forms and methods of expression as I, and he had not so many ideas and understandings to overcome. His one desire is to be slow and sure and let nothing come that is not of his own. No fugitive ideas to float in unawares into the communications. This is not a new phase of thought to you and me. The fugitive expressions you understand.

J. H. H. Yes, perfectly.

R. H. But we are seeking to eliminate all that, as far as we can, at least; but it is almost impossible to completely inhibit one's self and thought and let nothing but the pure present expression come. Try it yourself in the ordinary conversations of life, and see how the fugitive drops in and is constantly bringing misunderstandings of the idea you are

* *Proceedings* of the American Society for Psychical Research, Vol. VI, New York, May, 1912, pp. 976, octavo, price \$8.00.

trying to express to your most intimate friend. It is all the same, Hyslop. It is expression of personality in either sphere, but personality so distorted and tempered by other personalities that no one is definitely apart and alone. Verily no man liveth to himself. How true that is. We are a few degrees more sensitive than you in the world of physical expression, that is all.

*I sometimes think that the spirits who have nothing to lose or fear by the way of reputation or understanding give the clearest messages in an offhand manner about the physical life they have lived and the people who still live in physical surroundings.

This is just a word I have long wished to give you, and so I rushed to the front with my message before the wires were crossed.

J. H. H. Good.

R. H. You do not need to have me write R. H., but I do so that there may be no question in the records.

J. H. H. Good.

R. H. Your word might not be sufficient."

In transcribing this from the scientific account, Dr. Hyslop has omitted the questions and iterations with which these painfully recorded experiments abound, while I have taken the liberty to punctuate and introduce initials. The full name of William James is also added by me.

From this important utterance and others like it Dr. Hyslop deduces the law that the *communicator can neither inhibit his own marginal associations and their transmission, nor the intrusions of other minds and their thoughts, when they are near, aiding*. In other words, the communicator projects not only the central mental image which he wishes to transmit, but the fugitive or marginal images that accompany it; while he is also hampered by thoughts in the minds of other spirits around both parties. The formulation of this law is the leading feature of Hyslop's masterly Report.

The followers of Swedenborg claim an exemption from the law of Refraction for him, on the ground that he was in

* I have made a fresh paragraph here for the sake of clearness.—A. J. E.

both worlds at once, and so received truth direct. But the same claim is made for Buddha, and science, while not denying this claim *à priori*, seeks to investigate each case for itself.

We shall now apply this law to the alleged communications made to Emanuel Swedenborg by spirits from Central Asia concerning a lost sacred literature which they affirmed to exist in "Great Tartary": i. e., in the language of eighteenth-century geography, the Chinese Empire outside China proper, *but including Chinese Turkestan*, as may be seen from contemporary maps.* The first passage concerning these things is found in *The Apocalypse Revealed* (Amsterdam, 1766), paragraph No. 11. For non-Swedenborgians I explain that, according to our Seer, the Old Testament was preceded by an older revelation which he calls the Ancient Word. Our first text now follows:—

"Concerning this Ancient Word, which was extant in Asia before the Israelitish Word, it is worth while to mention that it is still preserved among the people who inhabit Great Tartary; I have conversed with spirits and angels in the spiritual world who came from thence, who said that they possess a Word, and have possessed it from ancient times; and in conformity to this Word their Divine worship is established; and that it consists of mere correspondences: they said that it contains the book of Jasher, which is mentioned in Joshua X. 12, 13, and 2 Samuel I, 17, 18; and also that they possess the books mentioned by Moses, as *The Wars of Jehovah* and *The Propheticals* (Numbers XXI, 14, 15; 27-30;) and when I read to them the words quoted thence by Moses, they examined whether they were extant there, and found them: from which circumstance it is very clear to me that the old Word is still preserved among them. In the course of the conversation, they said that they worshipped Jehovah, some as an invisible, and some as a visible God. Moreover they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the Emperor of China is from their country; and

* See, for example, Gordon's Geography, published during Swedenborg's lifetime.

further, that they are so populous, that they do not believe any country in the world to be more so; which is very credible from the wall so many miles long, which the Chinese formerly built as a defence against any invasion from them. [The corresponding passage in the T. C. R. given below, here adds matter about the Creation, Deluge, etc.] *Seek for it in China, and peradventure you may find it there among the Tartars."*

Now, applying our principle of Refraction, we may say that, should we find in this region any sacred literature of epoch-making import for the understanding of religion, our Seer's vision would be abundantly justified. Note in the first place that no Old Testament literature or its affinities is forthcoming from this region, but has been found extensively in Babylonia. The Chaldean Creation and Deluge legends of that land, absolutely unexplored in Swedenborg's time, would have been a partial fulfilment of his vision, but literal as to place, had they been discovered in Turkestan. So here we find a vision fulfilled in the wrong place. But I shall presently show that, in Chinese Turkestan, so near the frontier of China and so far within the province of Kansu as to answer the description of "China among the Tartars", there has lately been found Buddhist literature of epoch-making importance for the history of religion, by making more probable than ever before an historical connection between the two great world-religions of to-day, and thus furnishing the objective basis for the coming world-cult or final federation of all beliefs.

My thesis therefore is that Swedenborg had two visions which he mistook for one: viz.,

1. A vision of a lost sacred literature which was the lineal ancestor of the Old Testament, and which was destined to be found in Babylonia; and*
2. A vision of a far more epoch-making discovery of a lost sacred literature in Chinese Turkestan which was to connect Christianity and Buddhism and lay the foundation for the coming world-religion.

* It has been pointed out to me by Swedenborgians that Swedenborg was aware of the Ancient Word in Babylonia (D. S. S. 102). But the subject of this paper is the discoveries on the frontier of China.

But, owing to the fact that Swedenborg read more Hebrew than Greek, and wrote more about the Old Testament than about the New, his prepossession transformed the New Testament vision into one of Old Testament significance. It may be objected that the two Apocalyptic works of Swedenborg are almost equal in amount to the Arcana Coelestia, especially when considering that the Apocalypse is shorter than Genesis or Exodus, the subjects of the Arcana; but, in the light of modern criticism, the Apocalypse is more of an Old Testament book than any other in the New, as may be seen at a glance from the uncial quotations in Westcott and Hort. I repeat that Swedenborg was more at home in the Old Testament than in the New, which latter he read in Latin more than in Greek as my friend Wilfred Schoff has pointed out to me. This scholar considers that Swedenborg's treatise on the Athanasian Creed is sufficient proof of his weakness in Greek, tho Schoff would not deny a knowledge of it as an academic accomplishment.

We now come to the new facts upon which this article is based: viz., the discovery of Tokharish and Sogdian versions of the Buddhist Scriptures in Chinese Turkestan. The significance of this is that Sogdian was a vernacular of the Parthian Empire, the buffer state between Palestine and India, and therefore the Parthians who were present at the founding of the Christian religion (Acts II, 9) could read those scriptures in their own speech without knowing Sanskrit or Pāli. Tokharish was spoken in Bactria and probably in the adjoining parts of Parthia too. Both tongues were discovered some years ago and called "unknown languages," Tokharish being called Language No. 1, and Sogdian, No. 2. But lately we have found bilingual texts, and therefore are able to translate what were mysteries ten years ago.

In 1906 I pointed out, in an essay which has been criticised by eminent scholars in Germany, Great Britain, France and Holland, two quotations in the Gospel of John made direct from Buddhist books (John VII, 38; XII. 34).*

* Buddhist Texts Quoted as Scripture by the Gospel of John: a discovery in the Lower Criticism. Philadelphia, 1906. (London: Luzac & Co.)

The great objection to my thesis was that John could not read Sanskrit or Pāli, and that the Pitakas had not been translated into any language outside of India (except the first beginnings of the Chinese versions, which date from the age of Paul and Nero). But in 1907, Aurel Stein, of the Anglo-Indian Turkestan expedition, discovered at Tun-huang a Buddhist library which had been closed up during a period of warfare about 1035, and kept dry by the rock-chamber and the sandy soil where it had the fortune to be found. *In this library there was a Sogdian Jātaka, i. e., a Buddhist Birth-story in a language probably understood by some of the Parthians who were present at Pentecost.* The religious significance of this we shall discuss presently. There was also a Chinese printed book dated A. D. 864, as well as other matter equally astonishing. (See M. Aurel Stein: *Ruins of Desert Cathay*. London, 1912.)

Nothing in the history of modern research is more romantic than this. Mr. Stein could not read Chinese, to say nothing of Sogdian; but in 1908 the young French Sinologist Paul Pelliot spent three weeks crouching in the niche (for the rock-chamber was crammed with books and would barely admit a man) "drunk with the enthusiasm of youth and discovery," to paraphrase the racy French of Professor Sylvain Lévi, of the celebrated Sorbonne, and easily the leading Buddhist scholar of the world. The documents thus found, as well as others found by the Germans, are now in Paris, London, Berlin and Peking; and accounts thereof, as well as translations, are appearing in such learned organs as the *Journal Asiatique*, to which we are indebted for the Sogdian Jātaka (January, 1912). This means that the legend of the prince who gave all he had away, was being translated into a vernacular of the Parthian Empire by enthusiastic Buddhist missionaries at the time of the Christian era. Tokharish texts, both Discipline and ordinary Scripture, or Sūtra, have also been found.

In my *Buddhist and Christian Gospels*, Fourth Edition, Vol. I, Philadelphia, 1908, p. 156, I quoted a passage from Strabo, which says that nearly the same language pervaded Media and parts of Persia, Bactria and Sogdiana; and I added that

when Buddhist ideas went westward they would surely be translated. In 1906, also, in my *Buddhist Texts in John*, I had maintained that a "lost version of the Sūtras" had travelled westward. Now my predictions are fulfilled: we have found traces of at least two versions in languages west of India. To show how this discovery affects the Græco-Roman world, I will advert to one case. Alexander Polyhistor, a writer of Asia Minor of the first century B. C., alludes to the Samanæans (σάμαναί) of Bactria. Now the Buddhist philosophers were called Gamanas in Sanskrit and Samanas in Pāli. When the Greeks were quoting the Sanskrit form, they wrote it σαμaves, and we therefore argued that Polyhistor was quoting the Pāli form, which must have been the one known to him in Bactria. But now we find that Tokharish, the newly found lost language of Bactria, had the same word in the form *Shamāne*. Polyhistor was therefore transcribing into Greek, not Pāli, but Tokharish, a foreign language in which Buddhist books were being read at the time of Christ.

Before these recent discoveries by Germans, Frenchmen and English in Chinese Turkestan, we already knew of another important link between Buddhism and the Western world: viz., the Indo-Greek coins of Kanishka and other Indo-Scythian and Bactrian potentates who reigned in the period preceding and succeeding the Christian era. One of these kings called himself "upholder of the true religion," another (the Greek Menander) has the Buddhist symbols of wheel and tree on a coin; another has a Buddhist stūpa, while the great Scythian, Kanishka himself, has an image of Buddha, with his name in Greek letters:

ΒΟΔΔΟ.

The date of Kanishka is still being debated, but recent research bids fair to place him in the first century B. C.

Now, if we can prove that Luke and John quote Buddhist texts or legends, as I believe they do, a great religious barrier will be broken down: we shall cease to call Buddhism "heathen," and shall admit that it was one of the factors in the composition of our own religion. This admission will have the effect of removing the harshness that now separ-

ates the two faiths, and must inevitably lead at last to an understanding between them, a mutual respect for each other, and finally to a world-religion wherein the leading truths of each will have a share. The difficulty so far has been our ignorance of the history of Buddhism and the vastness of its early propaganda. We knew that it entered China and that its missionaries spent centuries translating their Scriptures into Chinese. We knew that later it entered Corea, Japan and Tibet; that it spread into Farther India and some East Indian islands; but we have not known until now that it was being propagated, at the very time of Christ, in the tongues of the Parthian and Bactrian dominions. Whether Greek itself was ever one of its vehicles we do not yet know, but it is quite possible, judging from the coins. When a story like the Penitent Brigand, converted by Buddha, was being carved on temple walls and translated into foreign tongues, throughout a great portion of the continent of Asia, it is easy to see why the Gentile Evangelist should be anxious to appropriate it, and why he did violence to the text of Mark in order to introduce it (for his authority, Mark, most clearly excludes it by telling us that both the malefactors reviled the Lord). This is only one instance of what will be ultimately established by criticism when the means of communication between the great pre-Christian world-religion and its younger brother are at length made known by just such discoveries as this one of Tokharish and Sogdian.

For further information I must refer my readers to *Buddhist and Christian Gospels* and to the articles in *The Monist* and *Open Court*, of Chicago, in which I am keeping my researches abreast of the times.

Besides minor references to the Lost Word, which may be found in Potts's Concordance, under the head of *Tartary*, one more important passage in Swedenborg remains to be noticed: *True Christian Religion*, paragraph 279 (Amsterdam, 1771):—

“Concerning that Ancient Word which has been in Asia before the Israelitish Word, it is permitted to relate this news: that it is still reserved there, among the people who live in Great Tartary. I have conversed with spirits and

angels who were thence in the spiritual world; who informed me that they possess the Word, and that they have possessed it from ancient times, *and they perform their divine worship according to this Word*, and that it consists of mere correspondence. They said that in it also is the book of *Jasher*, which is mentioned in Joshua X, 12, 13, and in the second book of Samuel I, 17, 18; and also with them are the books called *The Wars of Jehovah* and *The Enunciations*, which are mentioned by Moses, Numbers XXI, 14, 15, and 27-30; and when I read to them the words which Moses had taken thence, they looked to see if they were there, and found them. Hence it was manifest to me that the Ancient Word is still with them.

"In conversing with them, they said that they worship Jehovah, *some as an invisible God and some as visible*. They further told me that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, *because the Chinese Emperor is from their country*; and also that they are so populous that they do not believe any country in the whole world to be more so; which also is credible from the wall of so many miles which the Chinese formerly built for their protection against invasion from them. Moreover, I heard from the angels that the first chapters of Genesis, which treat concerning the creation, concerning Adam and Eve, concerning the Garden of Eden, and concerning their sons and posterity till the flood, and likewise concerning Noah and his sons, are also in that Word; and thus that they were copied thence by Moses.

"The angels and spirits from Great Tartary appear in the southern quarter, on the side of the east, and are separated from the rest by their dwellings in a higher expanse, and by their not admitting any to them from the Christian world; and that if they ascend, they guard them, that they may not go away. The reason for this separation is because they possess another Word."

To show that my interpretation of this remarkable passage is nothing sudden, let me repeat what I said about it in my *Buddhist Bibliography, based upon the libraries of Philadelphia* (Journal of the Pāli Text Society, London, 1903, p. 35):

"Notices of Buddhism by early Travelers and Writers, down to 1800.

"The True Christian Religion. By Emanuel Swedenborg. (Many editions; original in Latin: Amsterdam, 1771. Paragraph No. 279 anticipates the discovery of a sacred literature in Central Asia. Though Swedenborg imagines that it was a lost Semitic book, the precursor of the Old Testament, it is plain that the Buddhist, not the Babylonian, lore is adumbrated. Thus, it is to be found in 'Great Tartary'; worship is still based upon it; it contains the cult both of a visible and an invisible God. Its Genesis=Dīgha 27, with parallel in Mahāvastu; Enunciations=Udāna; Book of the Wars, i. e. Temptations, of the Lord=Māra-Samyutta.)"

I had already given this explanation before the New-Church Society of Philadelphia, as reported in the *New-Church Messenger*, May 1, 1901. The interpretation is another application of our principle of Refraction. Thus, when the spirits turned to the Buddhist Genesis* (first translated into English in the *Chicago Monist* for January, 1904, and quoted in Hastings's *Dictionary of Religion and Ethics*, article "Ages of the World") and when they found therein the story of the forbidden foods eaten by the first men and resulting in the genesis of the sex-passion and the fall of mankind from a spiritual to a physical state, that would be to Swedenborg sufficient evidence for the primeval Genesis of his visions; for of course he did not know that the Dīgha Nikāya was an Aryan document not earlier than B. C. 400. So too with the Wars of the Lord. The Māra-Samyutta, with its stories of Buddha's many conflicts with the Evil One, would answer to Swedenborg's idea of the Lord's Temptations as related in the Psalms and other sacred sagas with a deep mystical meaning. Then there is the Udāna (literally "Out-breathings") a book of legends each founded upon a brief ejaculation or Enunciation of

* Sūtra 27 in the Pāli Long Collection; No. 5 in the Chinese. We owe this information to the magnificent study by Anesaki, in *Transactions of the Asiatic Society of Japan* for 1908. When Nanjio made his famous catalog of the Chinese Buddhist Tripiṭaka in 1883, he could not identify this Sūtra in the Chinese.

Buddha's. When, in my *Buddhist and Christian Gospels*, I render Udāna by this term, and call it the Book of Enunciations, I am simply showing my Swedenborgian colors.

Of course if these books existed only in the Pāli Canon they would be merely sectarian and not Catholic Buddhism. But the Genesis document exists also in Chinese, Tibetan and corrupt Sanskrit, emanating from different sects from that of the Elders who have transmitted the Pāli. The same may be said of the Book of Temptations and of the Enunciations, the latter at least so far as Tibetan is concerned. Recent discoveries in Chinese Turkestan have brought to light fragments of the Sanskrit Udāna* and of the Classified Collection in the same recension as the Chinese and therefore containing, in its entirety, the Book of Temptations. The cult of a visible God (=Buddha) and an invisible (=Dharma, or Truth) is perfectly comprehensible to the student of Buddhism.

"Noah and his sons" are more difficult to account for; but the gradual deterioration of the race, as related in the Dīgha, might suggest this.

The fact that "divine worship is still performed according to this lost Word," necessitates the books of a living religion; and the Buddhist is the only one available in that part of the world, the few scattered Chinamen who represent the Confucian Classics and the great literature of Taoism being insufficient. Neither Confucius nor Lao-tse ever became the teacher of the Tartars, but Buddha became so as early as the time of Christ, and probably earlier. We now know that not only the Scythians of Afghanistan and both Turkestans were Buddhists, but that even the Turks were so, long before they became Mohammedans; and we have found in Central Asia the traces of Buddhist books in early Turkish.

With regard to the Chinese Emperors "coming from their country," I used to puzzle over this, because I thought it could only refer to the Manchu dynasty, which was so recent as the seventeenth century. But I am now informed that

* See, for example, the curious bilingual fragment (Sanskrit and Tokharish) from the Book of Enunciations in the *Journal Asiatique* for May, 1911. The fragment is about the conquest of old age, disease and death.

"the Posterior Chow and the Tsin [dynasties], who did so much for Buddhism, were really Huns, and ruled over a large proportion of Hiungnu subjects."*

The present interpretation of these things is in line with Swedenborg's other great vision: viz., the Last Judgment, which stands in intimate relation with India. In this vision our Seer proclaimed that the year 1757 was the beginning of a new order of things. We now know that it was. Every schoolboy in the British dominions is taught that the battle of Plassey, in June, 1757, laid the foundation of the Anglo-Indian empire. No political calculation could have taught this to Swedenborg, for the news of the battle did not reach Europe until early in 1758, as I have verified from the contemporary newspapers at the Historical Society of Pennsylvania. Before this news (which of course could mean but little at the time) the great vision of the passing away of the old Christian Church in 1757 and the genesis of a new Church had been granted to Swedenborg. Out of the English dominion of India has come the translation of the Sacred Books of the East and the establishment of a cosmic intercourse between Europe and Asia which was the dream of Alexander and the despair of Cæsar.

I therefore answer the question of our title in the affirmative: *That the Lost Word has been found.* Confused with a vision of the discovery of the Babylonian sacred legends, which were the lineal ancestors of those of Genesis, was the greater vision of a lost literature to be found in Central Asia. This literature proves to be the Buddhist, culminating in the recent discovery of the wrecks of a propaganda of Buddhism as a world-religion at the time of Christ. By means of this propaganda in the vernaculars of the Bactrian and Parthian empires, it is now made possible for the first time to establish an historical link between certain Buddhist doctrines and legends which have puzzled scholars for two generations by reason of their resemblance to things in Luke and John. When this link is recognized, as it is now in the process of being, the two great

* Arthur Lloyd, *The Creed of Half Japan*, London and N. Y., 1912, p. 143.

religions of the world, which have hitherto been hostile, will approach each other with respect, and the last obstacle will be removed to the founding of a modern world-religion based upon the facts of science, physical, historical and psychical.

Evolution, which is the dominant idea of Buddhism, and Personality, which is the dominant idea of Christianity, will make peace with each other—a thing they have never yet done, except in India, the home of truth and intellectual peace. The besetting sin of Evolution is to regard everything as arising from nothing and disappearing into nothing: the besetting sin of Personality is to ignore sequence and causes, and to derive all things from the fiat of a Will. In my limited reading I know of no one who has harmonized these two conflicting theories so profoundly as Emanuel Swedenborg, whose writings will surely be one of the classics of the coming religion of mankind.

¹⁰ See, for example, the frank and manly admission of Professor Garbe, of Tübingen, in the *Chicago Monist* for July, 1912: "I take pleasure in using this opportunity to grant that by the lucid critique of Edmunds the probability of the hypothesis of Buddhist loans in the New Testament has increased in my opinion." (P. 478.)

“JOURNEYS TO THE PLANET MARS.”

By James H. Hyslop.

Those who have followed the subject of psychic research will remember the remarkably interesting book of Professor Flournoy entitled: “*From India to the Planet Mars*,” a book purporting to represent a case of the reincarnation of a deceased human being on the planet Mars and communicating therefrom regarding its inhabitants, life, institutions, language and various things pertaining to that planet. Professor Flournoy showed very clearly how large a part in these phenomena the subconscious of Mlle. Helene Smith played, though he admitted that there were some supernormal phenomena in the case. But whatever the supernormal, which was not as well proved as was desirable, there could be no doubt about the remarkable power of subconscious fabrication manifested in the case. I published in the *Annals of Psychical Science* and in the *Journal for Abnormal Psychology* articles on alleged Martian communications through Mrs. Smead. The detailed record was not published and hence the extent of its resemblance to Mlle. Helene Smith’s was not evident. But careful experiment with the case of Mrs. Smead, to say nothing of other records not published at any length in connection with the Martian matter, showed that she had supernormal phenomena and some of these have been excellent. The fact shows what relation the subconscious has to mediumistic powers or possibly that non-evidential matter may have unexpected sources at times, even though it may be so influenced by subconscious coloring as to totally obscure the claims for any other source. There were some alleged communications through Mrs. Piper regarding the planet Mars, but I do not have access to them at present. They were not systematic as with the case of Mlle. Helene Smith and Mrs. Smead. They were rather casual, though they indicate an interest in that planet, possibly influenced by the public curiosity regarding it from the discussion of astronomers. There was no scientific evidence, however, that they

were veridical. Besides the communications of Mlle. Helene Smith and Mrs. Smead were so different from each other, coinciding only in a few minor and unimportant points, that they tend to discredit all claims to their alleged source. This does not diminish their interest for the psychologist: for he has to deal with a very large mental problem in this perpetual simulation of spiritistic phenomena, especially in close connection with supernormal facts that do much to sustain that claim. Hence for a variety of reasons alleged communications from the planet Mars must have considerable interest. I place no emphasis on the fact that the natural human interest is in the question whether that planet is inhabited or not. That has no part in our consideration of it, though it may have an influence in the suggestion and creation of the phenomena in the minds of those who give them as communications from the planet. It is the psychological problem of subconscious action that gives the statements their primary interest, together with the question of survival after death, with which such communications are usually associated. We have to ask and answer why they are thus associated with the general processes that are the sources of the supernormal. But we are not yet in a position to answer this question. We have still to collect the facts that will enable us to answer it intelligently.

I have ascertained that there is another alleged case of communications with that planet, but I have never been able to induce the party to let me see the record. However there is still another instance of it that was published by the author who was the subject herself of the alleged communications. I have known of the existence of the volume for some years, but only recently had an opportunity to examine it. It was not published by any one whose imprimatur would protect the book. Its sale was evidently a failure and it was in some way turned over to the *Austin Publishing Company* and thus associated with other spiritualistic literature. It is entitled "*Journeys to the Planet Mars or our Mission to Ento.*" The author was a Mrs. Sara Weiss. She was also the author of another story of the kind: *Story of Decimon Huydas: A Romance of the Planet Mars.*" Mrs. Weiss was a private person

who had developed mediumship of the kind at least that produced such works as these and saw that the work obtained publication. The volume here under consideration was published without any explanation of its source or any detailed account of how it was produced. Readers would not know that it had a mediumistic cast, unless they were familiar with work of this kind in that connection. It might be taken for an odd romance or piece of fiction. It is not explained as a mediumistic production. Readers are left to make out of it what they may, treating it as real, if they desire, or treating it as fiction, if they desire. Nothing is said to distinguish its nature, though psychic researchers would at once suspect what claims it really had or made.

On this account I made inquiries regarding the book to learn how it originated. I learned that Mrs. Weiss had died a few years ago but that Mr. Weiss is still living. Communication with him resulted in an explanation of the book and I deem it important to put that explanation on record here for all future students of the literature on the subject. It adds much to the interest of the book. It takes it out of the category of merely imaginary literature, imaginary, I mean, in the normal sense, and places it among those works which have to be studied in connection with subconscious phenomena, whatever their source.

Mr. Weiss is connected with the United States Express Company in St. Louis, Mo. His first reply to my inquiry was as follows:

St. Louis, Mo., 12/12/'12.

Mr. Jas. H. Hyslop,
American Society for Psychical Research,
New York, N. Y.

My Dear Sir:

Yours of the 6th instant received. I beg to say that I am gratified to find that Mrs. Sara Weiss' quite extraordinary work, or mission, should have come to your attention.

Her book, "Journeys to the Planet Mars", if it can be called hers in the commonly accepted sense, was, as she steadfastly maintained during the years since it was begun, a matter of inspiration, or rather of dictation. She was merely the instrument through which another individual spoke or wrote. I cannot en-

tain the slightest doubt as to the correctness of this statement, in view of the intimate knowledge of my *Dear Wife*, extending over a period of thirty-four years.

A more singularly high-minded woman I never knew; nor one more modest and unassuming. She lacked the literary training which is the basis of most scientific books. She was, it is true, a woman of quite uncommon order of intellect; but to the end she seemed surprised and delighted at the unseen influences which guided her in her writing.

Her method was purely that of submission. She did her writing during days when she was quite alone. It was her habit to sit in a room which she had carefully darkened, or from which she had excluded most of the light, pencil in hand, with paper before her. She did not know at what instant the actual tracing of letters and words would begin. At one time, when the "influence" moved her, she wrote for hours. On such occasions she worked until a condition very like exhaustion overtook her. While she was deeply interested in the various phenomena of the spirit world, she was not a professional medium, and confessed her extraordinary experience in full only to her intimate friends.

In all, save one matter in question, she was a pleasantly normal woman, fond of her home, and of quiet entertainments, and of a group of friends who were by no means exclusively of the spiritualistic faith.

She was in doubt as to the advisability of publishing her book, which appeared only a comparatively short time before she passed away at the advanced age of seventy years.

To her, in every sense, her book was a thing given or inspired or dictated. She never referred to it as her own, and knowing her as I did, I fully concurred in her belief that she was really recording a message from the spirit world, borne to her by a process which was wholly outside the forces underlying normal authorship.

I would be pleased to hear from you again.

Yours truly,
A. M. WEISS.

I made further inquiries regarding additional points of interest and the following is the reply of Mr. Weiss.

St. Louis, Mo., 12/18/12.

Mr. James H. Hyslop,
American Society for Psychical Research,
New York, N. Y.

My dear Sir:

Your letter of the 13th inst. received, and I hope to give you fairly definite answers to your several questions.

It was often a spoken regret of Mrs. Weiss' that she had been unable to receive an education in her younger years.

She was the daughter of an Ohio farmer, who, with his wife, was narrowly religious. Her schooling was of the most rudimentary character, and even reading, outside of church books, was discouraged.

During our thirty-four years of married life I never knew of her having read a book on astronomy, or of her being especially interested in the subject. She had a longing to gaze at the stars, and often wished to know something of the beautiful shining planets.

She read very little: this was a constant source of surprise to those who knew her and who were impressed with her intellectual vigor and her lively interest in conversations.

I feel sure that "Mars", as a physical fact, did not interest her, save as it existed in "Journeys to the Planet Mars."

She read little or nothing after completing her books. She lived but a short time afterward. The work had so greatly impaired her energy that she went into a decline which resulted in her death.

I think I may say quite frankly and definitely that her relationship to the subject you mention was not that of the student or scholar, but rather that of a "subject", or an "instrument", as she certainly considered herself to be.

It may throw some light upon her personality if I say that a favorite diversion of hers, when in the presence of intimate friends, was to relate dreams which had come to her. These were embellished with beautiful minuteness of detail; they assumed the aspects of unearthly experiences rather than dreams.

I have touched upon the matter of her dreams, not because I see any relation between them and her writings, but with the thought that possibly they may throw some light for you upon a subject which I never fully comprehended.

Very sincerely,

A. M. WEISS.

The limited education and reading of Mrs. Weiss and the absence of especial interest in astronomy make her book more important. The interest in the stars shows a bent in that direction, though it does not reveal any data that might explain the Martian messages. It is open to suggest subliminal dreaming or poetising, but that is a thing for which we have no evidence in the case. The dreams directly connect the phenomena with other psychical processes so frequently associated with supernormal data. This does not

mean that the dreams either explain the phenomena or afford a conjecturable source for them. They indicate a general matrix for them whether we consider that supernormal or subliminal. The explanation remains open.

I desired further information on certain matters regarding the original manuscript and the influences which gave rise to the phenomena and the following is quoted from another letter of Mr. Weiss, dated January 6th, 1913:

"I am sorry to say that I cannot tell you what first attracted Mrs. Weiss' attention to the subject of spiritualism. She had long been interested in spiritualism when I first met her. She was a seeker after truth and her experiences in spiritualism were attended with a scepticism so great that, not until her own powers were developed and she was enabled to write automatically without knowing what had been written, did she become convinced of the truth of the phenomena of spirit control. After this she began the more earnest investigations which resulted in the further unfoldment of her most remarkable psychic powers. At séances she was most frequently visited by her father, mother, sisters and brothers, who died many years ago. Through the mediumship of others, she received messages from members of her family and others. She was quite convinced of the authenticity of the spirit who visited her.

"She never gave any messages to any living friends, save in the sense that she considered her books such messages. In the usual sense she never undertook mediumistic work.

"The original manuscripts were not preserved. The dictation was taken pencil in hand, on common paper, afterwards revised and rewritten with ink under the direction of the spirit Carl De L'Ester; these manuscripts of the 'Journeys' are, I think, still in the possession of her daughter."

It was not perfectly clear in one of the letters from Mr. Weiss what he meant by the destruction of the original manuscript and I wrote to have it made clear. His reply was:—

Feb. 5th, 1913.

Replying to your letter of the 25th ulto. I beg to say that in using the word "Original Manuscript", in a recent communica-

tion I referred to the first copy made by Mrs. Weiss from the pencil dictation of (Spirit) Carl De L'Ester, which was, of course, the original copy.

The first form, in pencil, was not considered by Mrs. [Weiss] as being of any value, her idea being, naturally, that the message itself counted, and not any peculiarities which might appear in the form in which it was set down. The original pencil version was all but illegible to any one besides Mrs. Weiss, and when she had completed the ink copy the original version was destroyed. I referred to the ink written copy as the original manuscript version and it was from this copy that she made a typed copy for the printers.

Yours sincerely,
A. M. WEISS.

If there seems any confusion in the previous letters of Mr. Weiss this one will make the matter clear. The great value of the original pencil manuscript would have been for its comparison with the handwriting of Mrs. Weiss normally and for comparison with the printed book to ascertain where she had used her judgment in correcting the original either in spelling or grammatical structure. Original documents in such work are priceless. It is not necessary to state all the reasons for this. But they will occur to students of the problem.

Mr. Weiss sent me some of the normal handwriting of Mrs. Weiss and a poem written by her automatically, purporting to come from her brother Robert. The automatic script has the technical characteristics of her normal writing, but the difference between them is such that you would have to examine them carefully to notice that they were written by the same person. A casual look at them would not reveal the same origin, tho an expert in such things might see the resemblance at a glance. But the difference is marked and would be admitted by an expert tho he found that the important characteristics in the letters showed or confirmed that they had the same origin. I give the poem in a footnote, as representing a product above the usual automatic poetry which is so often so inferior as to invite ridicule, but whose inferiority in many cases is evidence of the genuine-

ness of it as a non-normal product.* The "Sorrowful Star" is explained as referring to the Earth.

It is impossible to give any adequate account of the book's contents. It must be carefully and critically read by the student of psychology, and it does not require to be read with any assumptions of its origin in spirit. The reader may not go beyond reading it as a psychological production of the subliminal. All that he requires to keep in mind is that it is an automatic production, but he must be familiar with psychic research and its vast data of similar phenomena. Whether the book is really a communication about the planet Mars no one can prove, no matter what he believes. But he can study it as a work of psychological interest and it will abundantly repay study from that point of view. The

* Oh listen, my soul! A soft echo comes ringing
From the far away shores, from the homes of the blest,
And ever glad voices are singing, are singing.
"In the bright Spirit land there is rest; There is rest."

Hark! Again and again. The soft echo comes ringing
Adown toward the Earth, from the far spirit spheres.
From the homes where our loved ones are singing, are singing.
"As we sowed, we have reaped, in sorrow and tears."

Still again and again the sweet echo comes ringing;
It falls toward the Earth like the soft dropping rain.
And the far away voices are singing, are singing.
"We garnered our sheaves in sorrow and pain."

Ah listen, the echo is ringing, still ringing.
I catch the faint sound as it falls from afar,
And still the sweet voices are singing, are singing.
"We have sowed. We have reaped, on the Sorrowful Star."

Now rising, now falling; the echo comes ringing.
"We have sowed. We have reaped, and we sorrow no more.
And ever glad anthems of joy are we singing,
In our beautiful homes, on the far shining shore."

I listen in silence. No echo comes ringing.
The voices of loved ones, I hear them no more.
But I know their glad voices are singing, are singing,
As they wave their dear hands, from the far shining shore.

Oh listen, my soul! Is the echo still ringing?
Hear you not a faint note falling down from afar?
Ah no! 'Tis the wind that is sighing and singing.
And I am alone on the Sorrowful Star.

spiritist who accepts its alleged source and contents will have to do so without the proof that is required for these. It is, of course, quite possible that it is spiritistic, but the concession does not imply that the contents represent the reality we are accustomed to assign to narratives of the kind. It may be a romance in spite of its spiritistic source, if that be tolerated. We do not know enough as yet of a spiritual existence to interpret messages about such a world as being realistic in the sense we attach to such stories. If the spiritual world be a mental one, as it is natural to suppose, idealism may be the point of view from which its messages have to be judged, and that would make it a rationalized dream life in which narratives would be true for the minds that make them, but not representative of any objective reality, as we have to represent sensory experience. Each individual makes his own world, so to speak. The ideas communicated may contain an element of objectivity, but the subjective may predominate to such an extent as to conceal the objective and give rise to interpretations in our experience that would be wholly misleading.

This will appear a very extravagant view of the case, but I am not contending that it is true. I am using its bare possibility as a foil to the realistic interpretation which assumes what we do not know about a transcendental existence, and if by chance such a world was a rationalized dream life the whole meaning of such books as this would be altered for the scientific man and he would find himself in the face of something to be tolerantly studied instead of ridiculed. The evidence that the book requires this sort of tolerance is not in itself, but in the multitudes of similar productions, whether they concern planetary or other matters. They show common characteristics tho having independent origins, and they manifest marked coincidences in contents with what comes through psychics that have been tested for the supernormal. The fact alone requires that the student at least should pause. He will be right in his scepticism or at least in assuming a critical attitude regarding such works. That attitude protects him against the interpretation which the story superficially suggests. But if a man

stops there he is likely to be as badly deceived, if he ridicules it, as he would be if he accepted it unequivocally. There is simply a problem here to understand such productions. It is not enough to go vamping about in talk about subconscious fabrications and subliminal dreamery. All that is a subterfuge for ignorance. We know very little about the subconscious as yet. It may be a product of such action. I do not know. But if I tolerate that hypothesis it is my duty to show the evidence, and we would undoubtedly find evidence of at least subconscious coloring, as we perhaps do in all mediumistic productions. But the proof of that influence is not proof that the whole thing in cast and conception is a subconscious invention. It is quite conceivable that the general stimulus should be foreign and the form and content a subconscious cast. That, too, remains to be proved. But we have here a field which cannot be dismissed from investigation with a sneer based upon physiological metaphysics quite as fanciful as any alleged communications from Mars.

I can give only a brief account of what the book is. Mrs. Weiss at no time seems to have been in a trance. The automatic writing was done in her normal state, her normal mind not knowing what the hand wrote until it had been written. The chief communicating spirit, so-called, was one who called himself Carl De L'Ester. In the course of the work other personalities appeared as giving information, some of them well known historical characters, such as Von Humboldt, Agassiz and others. A whole vocabulary was adopted to represent the names of the planet Mars, animals, plants and human beings upon it. There does not seem to have been a language invented or employed, as in the case of Mlle. Helene Smith studied by Professor Flournoy. There were only individual terms used to express the names of things, and then special terms for numbers and the personal pronouns. The last were the only indications of a Martian language. The terms are given in a Glossary at the end of the book. Some of the letters did not have the same pronunciation that they would have in the same situations in our language. For instance *E* sometimes had the sound

of *A* in our language. But this alteration was confined to only two letters, *A* and *E*.

Ento was the name of the planet Mars; Andûmana is the name of the Supreme One, the Creator of all things; As-tranola, the name of the "Realm of the Deific ones;" An-adillo Pylo, the name of a scaly armored amphibian; Cryfimo, of the ocean; Elipso, of the year; Emano, of a friend, masculine; and Emana, of a friend, feminine. These suffice for illustration and perhaps suggestion as to possible origin. The Glossary gives several hundreds of these words. But I give those for numbers and the pronouns, as showing the most distinct evidence of system in their formation.

Numbers.

Fon—1.	Mûen—6.	Yodis—11.	Voda—50.
Itû—2.	Ofen—7.	Fonitû—12.	Mûena—60.
Mêos—3.	Zû—8.	Ita—20.	Ofêna—70.
Len—4.	Têvon—9.	Mêosa—30.	Zûa—80.
Vodû—5.	Rûya—10.	Lêna—40.	Têvona—90.
	Ryzo—100.		

Pronouns.

Efon—I.	Nofan—Thou.	Tofan—He.	Tsya—They.
Onos—We.	Noifan—Thee.	Toifan—She.	Esto—Ye.
Ufan—You.	Neffan—Thy.	Ista—It.	

Those familiar with the fact that Flournoy's case formed the Martian language after the fundamental grammatical structure of the French which Mlle. Helene Smith spoke naturally will raise the question here whether the formation of the above Martian terms may not have been influenced by English habits of mind. But they will not find this distinctly proved. It is true that the general idea of numbers and pronouns like our own, especially in the pronouns, will be a dubious fact. It is not universal in the languages of terrestrial people and that Martians should duplicate those of the English language throughout is a fact that suggests the influence of normal habits on the invention of them. It is equally noticeable also that the notation is decimal which corresponds with ours. Of course this is not a fatal objection, but it awakens inquiry, and from what we know of subliminal action we should have to concede that influence

in these terms, even tho we were convinced that the phenomena had a spiritistic origin. The subconscious is the medium of its expression and it can no more escape coloring transcendental influences than red glass can avoid coloring light. Compare "Elipso" for "year".

The volume entitled "*Decimon Huydas*" is a romance of the planet Mars. Mrs. Weiss did not place so much value upon it as she did upon the *Journeys*. It purports to be romance while the *Journeys* claims to be science, so to speak. The romance is serious and poetic in character tho written in prose. It has its psychological interest as a subconscious production, but this is perhaps not so anomalous as the purported nature of the planet Mars and its inhabitants.

It is impossible at this time to pronounce any final judgment on such works. The time has not yet come to estimate their meaning. If we had any criterion for distinguishing between foreign and subjective influences in the result we might venture upon an estimate. But we have no such standards as yet. We have only a clear idea in normal experience and memory of what comes from sensation and we have a clear idea of the supernormal when (1) information that has not been known normally by the subject comes through the subliminal and (2) when it cannot be due to guessing and chance coincidence. Beyond that there is the wide territory which has either not been adequately explored or offers such an admixture of foreign and domestic material that we cannot as yet discriminate them. In that situation we must leave such works at present.

PERSONAL EXPERIENCES.

By Major Cicero Newell.

Spiritualism, as generally understood by the public, means: Fortune telling. How to make love matches. The laws of affinity. Calling up ghosts and spooks from the land of the shades. Taking spirit pictures. Trumpet séances in dark rooms. Materialization of dead people in dark places. Producing raps and table tipping. Giving people tips where they can make a fortune in a gold mine. And much more information of like nature. So much fraud and humbug has been practiced by people that have advertised themselves as spiritual mediums and Reverends and D. D's. that honest investigators are doing all they can to expose the frauds that are preying on the good natures of the weak and unsophisticated.

Behind all of this fraud and chicanery, there is a grand underlying truth. Those of us that have dared to face the storm of ridicule that the ignorant have heaped on our heads, have, in the words of the celebrated ancient said, "Eureka, I have found it."

In the year 1848 when the spiritualistic wave swept over the land from the little home in Hydesville, New York State, my father's family, like many other Christian families, were swept away with it.

My Mother proved to be what they called a table-tipping and rapping medium. Tables were lifted from the floor without the aid of human hands, furniture moved, musical instruments played on, and many other things of like nature. As a boy of eight years, I heard the neighbors say it was ghosts that did it. Six years later, my mother left us for the higher life. Even after she left, they often came and communicated with us by means of a set of A B C blocks that I had.

When President Lincoln called for Volunteers in April, 1861, I went with the boys of our town to answer the first

call. When I left home, these manifestations followed me into the army. When our army was retreating from the first bloody battle of Bull Run, I heard the voice of my mother saying to me, "Cicero, leave the road, and go into the field to the left." My comrade and I had hardly got over the fence and entered the field, before we heard the shriek of bursting shells, and saw our comrades running in every direction, many were killed, others left on the road mangled beyond recognition, every one trying to get out of the way of the shot and shell that was raining upon them. Had I not heeded the warning, I too might have been among the dead or wounded. In the fall of 1862 while on duty at the Headquarters of General Grant with my Company of Cavalry, I was constantly cautioned and guided by my mother and a man by the name of Pierre Thomas. This man, Pierre Thomas, was my step-mother's father. During his life on earth, he was in the French army and served under Napoleon Bonaparte in Egypt and on the continent. He was a Captain of Cavalry. When captured by the English, he escaped and made his way to America, where he obtained a place as teacher at West Point Military Academy. There he taught fencing and dancing. All during my military career in the Civil war, he was my right hand man. He guided me in every move of importance that I made. Being an expert swordsman, he insisted that I too should become an expert. I was detailed to teach the officers' school in sword exercise.

At the time that I speak of, General Grant was at La-Grange, Tenn., and General Sherman was at Memphis, Tenn., sixty miles to the west of us. General Grant was very much disturbed that General Forest had got in between their armies and cut off all communications between them. He tried for several days to get communications opened, finally he sent out a large force of Infantry, Artillery, and Cavalry, to drive Forest out of the country, and I was given the despatches that were to be sent to General Sherman, and ordered to follow this command through to Memphis. I shall never forget the expression that I noticed on General Grant's face when he handed me the despatch. After handing it to

me, he took it back, tore the envelope open, asked me to read it over carefully. After I read it once, he said, "Read it again, as I want you to thoroughly understand every word of it. If you are in danger of capture by the enemy, destroy this letter, but if you get through later, tell General Sherman what I have written there." He seemed to have a premonition that I would have trouble before I got through to General Sherman. Then he took the letter, sealed it, and said, "Captain, try to get that through." How we got through, is better described by the Official Report of the Adjt. General of the State of Michigan in the report of Michigan in the war.

On pages 631, 632 and 633, we find in the Official Report of General John K. Mizner, Chief of Cavalry, the following:

In November, 1862, communications between General Grant, at La Grange, and General W. T. Sherman, at Memphis, Tenn., were cut off by destroying telegraph lines and railroad track. Battalions and regiments of cavalry try in vain to open them. A brigade of infantry with a battery of light artillery and a regiment of cavalry are sent out to open the way, and Captain Newell's company, K, 3d Michigan Cavalry (the White Horse Squadron), is selected to bear the despatches. The best men and horses are selected. General Grant delivers Newell the papers for General Sherman, saying, "Get them through." The company leaves near dark, and about three miles out meet the entire command sent out in the morning returning. It had been fighting a heavy force of cavalry and artillery all day, and decided to retire within the Union lines during the night. Newell keeps on in the darkness of night to Moscow. He directs Lieutenant McIntyre to wear a Confederate uniform; he enters the town; the enemy has fallen back across Wolf river. The company advances to the bridge; a reconnoissance is made across the river; the rebels are encamped at points along the road, through to Memphis; a large force near by; a circuit of seventeen miles is made and the road is again reached at daylight, near Sommerville; Newell finds the way to Memphis guarded at several points by large detachments of cavalry; but General Grant said the despatches must go through, so the way must be cut by the sword or abandoned. On they dash, attacking and capturing pickets and picket-posts, driving videttes in every direction. They come upon a whole rebel regiment, take their guard, and dash on, passing, fighting, and disarming pickets. Reach Wolf river; find a rebel brigade burn-

ing the bridge; further progress cut off; the rebel force within pistol shot; Newell's command plunge into the river; they are taken for Confederates and are not fired on; they reach the opposite bank and push on, and are at Sherman's picket line at the firing of the evening gun. They are soon at headquarters, and the despatches safely delivered, amid the hearty congratulations of the general and the surprise of the whole army. After a rest of two days the company returns to La Grange with General Grierson's Illinois Cavalry Regiment as an escort.

Captain Newell receives a complimentary letter from General Sherman, as follows:

HEADQUARTERS DISTRICT OF MEMPHIS.
Memphis, Nov. 28, 1862.

Capt. Newell, 3d Michigan Cavalry, Present:

SIR:—I acknowledge the receipt of the despatches of General Grant entrusted to your hands, dated La Grange, November 6th, and to compliment you for the intelligence, energy, and skill displayed by you in coming so long a distance through hostile bands.

I send you herewith my despatches in reply, which I wish you to carry to General Grant at La Grange or wherever he may be.

Colonel Grierson, 6th Illinois Cavalry, will, at 3 P. M., be ready to accompany you all or part of the way according to circumstances.

I am, with respect, your ob'dt serv't,

W. T. SHERMAN,
Major General Commanding.

From the time I left the Headquarters of General Grant until I returned, my French Captain was constantly by my side, guiding me in every movement that I made. Only by his good counsel and guidance, I feel that I never should have accomplished the mission that I was sent to carry through. On my return, General Grant thanked me for the service and seemed to feel quite relieved that communications had been opened up between the two armies.

The only way I have to give positive assurance that the so-called dead can talk with mortal man, is to give personal experience. Our courts do not admit of hearsay evidence.

I wish to speak of one more incident in my life, where I had positive knowledge that the so-called dead saved me from having my leg amputated, and perhaps saved my life.

In the month of February, in the year 1863, our Cavalry lay in camp at Jackson, in West Tennessee. I was ordered by Col. John K. Mizner, who was Chief of Cavalry for the army at that time, to take a Battalion of Cavalry and scout the country as far as the Tennessee River, some sixty miles

to the east. As I expected to come in contact with the trained cavalry of General Forest, I wished to proceed with much caution. The Colonel cautioned me very carefully not to get into a fight, only to find out what I could of the movements of the enemy. He thought it not necessary even to send a surgeon along.

I had no more than got started on my trip, before I felt the presence of my French Captain. I knew he would not accompany me, unless there was some sharp work to do. As the sequel will show, it was well that he was there to guide and give me assistance.

I will quote from the Report of the Adjutant General of Michigan, as it gives a better idea of the expedition than I can write.

* * * The regiment was also engaged at Brownsville, Miss., January 14th, 1863, and Clifton on the 20th. Captain Newell, with Companies A, K and L, 3d Michigan Cavalry, and a company of Tennessee scouts, while scouting along the Tennessee river east of Lexington and near Clifton, discovered an old sunken boat, and having knowledge that the noted Colonel Newsum, with some ninety of his followers were at their old haunt (Clifton) on the opposite bank, conceived the plan of crossing the river under cover of the night and attempting their capture.

GENERAL ORDERS
No. 8.

HEADQUARTERS CHIEF OF CAVALRY,
Jackson, Tenn., Feb. 22, 1863.

It is with a mingled feeling of pride and pleasure that the Colonel commanding announces to the cavalry of this district the splendid achievement of the 3d Michigan Cavalry, under Captain Cicero Newell. On the morning of the 20th, inst., while scouting in the country along the Tennessee river, east of Lexington, and about twelve miles above Clifton he discovered an old sunken flat boat, and having previous knowledge of the presence of the noted Colonel Newsum and some ninety of his followers at their old haunt, Clifton, on the opposite bank, he immediately conceived the plan of crossing the river under cover of the night and attempting their capture. Foiling all suspicion of the inhabitants by starting off with his entire command for Lexington, he then turned into the woods and concealed his force until nightfall, when he hastened to a point on the river four miles above the fated town, where he found the flat boat safely moored in charge of Sergeant Vowels, of Company K, and six men, who had bailed out the boat, manned it with a pair of rude oars, and in the darkness of the night had floated cautiously eight miles down the river to this point. Finding the flat boat incapable of freighting the entire party and there being no time for a second trip, sixty men were selected and embarked on their hazardous voyage. Gaining the opposite bank two miles below, they found, after a wearisome reconnoissance, that they were entirely cut off from the main land by an extensive bayou; yet, nothing daunted they re-embarked

and landed again quite near the town, which they immediately surrounded, and dashed in upon the astonished; half-awake, half-clad enemy, and secured the entire party, consisting of one colonel, three captains, four lieutenants, and sixty-one enlisted men, with their horses, arms and equipments complete, without the loss of a single man. But we have to regret an accident to the brave commander, Captain Newell, who received a serious but not dangerous wound. Capt. F. C. Adamson, of the 3d Michigan Cavalry, then assumed command and safely re-crossed the Tennessee river with all his prisoners and captured property. He, with all the officers and men of this heroic band, deserve the highest praise for their cheerful and hearty seconding of this happily conceived expedition. While we admire and applaud this noble achievement of Captian Newell and his little party, let us learn to emulate them, and, inspired with the love of the noble and brave, and this example before us, let us take courage and press this civil strife with redoubled energy.

By order of

THOMAS B. WIER,

Lieut. and Act'g Ass't Adj't Gen'l.

J. K. MIZNER,

Colonel and Chief of Cavalry.

While the report of the Chief of Cavalry gives me much credit for the part I took in the engagement with the enemy, I feel that it was all due to the guidance I had from the French Captain, and the kindly advice of my angel mother. As I was standing on the west bank of the Tennessee River, waiting for the wind to go down, so I could venture out on the river with the old scow that was to bear my men across the river, I heard the voice of my mother saying, "Cicero, you will be shot in your left knee to-morrow morning." It was so plain, that I turned to see who spoke. It was moonlight, but no one was near me. My men were quietly resting on the bank, awaiting orders. I fully realized that my mother was giving me a timely warning. I was satisfied that she saw that I was getting into trouble that might cost me much annoyance. So far in my life, my mother had never deceived me. She had never told me a falsehood. Why should she now? I knew that her words would come true. When I stopped to think over my orders, I was to scout as far east as the Tennessee River. Here I was planning to go beyond the river. I was going beyond where I had orders to go. Should I fail in my expedition, should I be repulsed, should I lose some of my officers or men, the whole blame would come on me. I might be dismissed from the service for disobedience of orders, I had been told that day by a conscript that had escaped from the enemy's camp the day before, that the enemy were ex-

pecting reinforcements, that a full regiment of cavalry were expected there that day. Perhaps they were there now, and my mother was giving me the warning to save me from disaster. "What shall I do?" I could hear the promptings of my French Captain, urging me to make the attack. My own judgment and reason said go slow. While deliberating as to the best course to pursue, the voice of my mother came again. As I listened, I heard these words,—“Never mind Cicero, the wound will not be serious, you will go home and have a good time.” Surely I was agoing to be victorious in my fight with the enemy, because, if I were to lose the battle, we should either be killed or taken prisoners, then I could not go home. No, that last message meant for me to go ahead. And go we did. I immediately ordered the men into the boat, and started across the river. It took us until nearly daylight before we got into position to make the attack. My men, knowing that they had superior numbers to meet, did their duty in a quick and very satisfactory manner to me. But the predictions of my angel mother had come true. I had been shot in my left knee as she said I would.

But how was the second part of her prediction to come true? The wound would not be serious, and I was to go home and have a nice time. To get a furlough to go home at that time, was a very hard thing to accomplish. Furloughs were a hard thing to get. Away from home as we were, a boy could not but think how he would like to get home where mother could care for him. As soon as the prisoners were secured, and the horses and other captured property listed, I took the wounded and crossed to the west bank of the river, where the men were that I left behind.

I instructed Captain Adamson of my command, to get the prisoners and captured property to the west bank of the river as soon as he could, as he was liable to be attacked at any moment. Soon after I got across the river with the wounded men, Sergeant Cutting, one of my most trusted sergeants, came running into the house that we had secured for the care of the wounded, informing me that his men had reported five steamers coming up the river, that they were about one mile away. As the enemy had boats on the river, he did not know

whether they were friends or enemies. Soon he came back saying he could see the stars and stripes floating at the mast-head. My mind was very much relieved, as my men on the east bank of the river, that were guarding prisoners and caring for captured property, would have little chance of getting back to the west bank of the river if the enemy came up with reinforcements. As soon as they steamed up opposite our place, Sergeant Cutting signaled them to come ashore. As soon as the fleet effected a landing, several officers came ashore. Among them were the surgeons of the fleet. They examined my wound carefully, and very politely informed me that my leg would have to come off just above the knee, that the wound was a very bad one. Then I remembered that my mother had told me the night before that the wound would not be serious, and that I would go home and have a good time. "Surely, my mother has made a mistake. If my leg must come off to save my life, I have a most dangerous wound." So far in my experience my angel guides had made no mistakes. "Now, shall I trust my life in the hands of five experienced surgeons, or shall I rely on the words of my mother?" As I lay there on the bed, I thought it over. "No," I said to myself, "my angel guides have made no mistakes in the past, I will trust to their counsel and advice." I then told the surgeons that I had decided to take my chances, and let the leg remain on; that when that leg was buried, my head would be buried with it. They then withdrew, and cared for the wounded confederates that were in the room. As they withdrew, another officer, that had been talking to the confederates, came up and asked me where my camp was, how far away it was, and how I expected to get back to it in my wounded condition. He told me not to undertake the trip in the condition I was, but to come on board of his boat, and he would see that I had medical care and attendance. I accepted the offer of this officer. Soon a detail of sailors appeared and carried me on board the steamer *Fair Play*, which proved to be the flag-ship of the squadron. The officer who had come to my assistance was Commodore Leroy Fitch, the commander of the fleet. He kindly volunteered to send one of his gunboats over and get the prisoners and

captured property. He likewise took the prisoners off of our hands, saving my men the trouble of guarding them back to our camp. The fleet then proceeded on up the river as far as Mussel Shoals, then turned back to the Ohio River. As soon as the surgeons said I could be removed, the Commodore signaled the river Packet that ran from Cairo to Evansville to come alongside and take me off. Soon I was landed in Evansville, Ind. and on a train speeding for my home in Michigan. Here I was met by the girl that had promised to marry me as soon as the war was over. We decided that we might as well get married then, as to wait until the war was over. She wanted to show her love and respect for me, by caring for me while I was suffering from my wound. We were married. I remained at home until I was able to again mount a horse and assume my duties. The full prediction of my angel mother had come true. I was wounded as she said I would be. It was not serious, and I went home and had a nice time. That incident in my life has helped to confirm me in my belief that the so-called dead can communicate with mankind. I could go on and relate more incidents of like nature that I have experienced, not only in the army, but many that have been just as convincing in my many years of every day life.

[I made inquiries of Major Newell in regard to the voice. The following letter explains—Editor.]

Seattle, July 8th, 1910.

Prof. James H. Hyslop,

My Dear Sir:—

Your letter of the 19th of May, was rec'd in time, but owing to my time being so much taken up, I could not find time to answer it. But this morning, I will take time to answer the questions you ask as best I can.

You ask, how did I know, that my Mother and Pierre Thomas were guiding me. The case I mentioned in my communication, was when I heard a voice speaking to me, as I was standing on the bank of the Tennessee River. How did I know that it was the voice of my mother? I wonder how Eli knew that it was God's voice that spoke to Samuel

that night that Samuel reported that a voice was calling him.

I am aware that these voices are not audible, that is, they were not audible to any other person that might have been standing near me, but to me they seemed to be audible. There was a certain expression about the voice. If your wife was in another room, and you heard her call to you, you would reply, knowing that it was your wife, without going to see who spoke. There is a certain expression to every voice, that we know who speaks, especially if it is a person as near to you as your mother. After she left her body, there was never a week passed but what I heard her speaking to me. Often, it was in the stillness of my room at night, when it was so dark that I could not see anything in the room. Again it was when a boy at play, I would hear her words of caution, as she seemed to be near me, watching over my every act of life. There is a tone of expression that cannot be mistaken. In speaking to me, she always used my first name, Cicero. That name was hardly known in the army, outside of a few of the boys that went with me into the army. I was only known as Captain or the rank by which I was known.

Then you ask, Why did I know that it was Pierre Thomas that was guiding me.

Here is a question that needs more explanation. I never knew Pierre Thomas when he was in earth life.

But I knew this. After I was commissioned an officer of Cavalry, there was an influence that often came to me, that was so different from that of my mother. Whenever I felt it, it made me feel like another person. I was in a high nervous strain, every move I made was quick and very impulsive, there was a short quick snap about it. Every order I gave my men, was a quick, short and very impulsive order, not in the least like myself. My nature was to move slow and careful. I noticed that when I acted as I was impressed to do by this strange mania, I often call it, everything went well with me. I made no mistakes. Therefore I let it take possession of me, and I followed in its lead. This strange mania would impress me to do things that my better judgment said, "No,

do not do so." My reason said it was not the thing to do. But this voice, said, "Do so and so." If I disobeyed, I suffered for not doing or obeying its orders. When I started with those despatches for General Sherman's Headquarters, my best judgment said, "Go back to camp, and report that it was impossible to get through the lines of the enemy. A full Brigade has been driven back by the enemy; I could not get through with one company." But this voice said, "No. You can get through, follow my directions." That entire night, I was under the control of that mania. When I got to Moscow, my guide said, go to the north. But my reason said NO. I must feel of the enemy and see if they were there. I followed my own reason, and found them in force. Then I listened to my guide. I went as he directed. At times I could not give way entirely to his promptings. Therefore, I let my own reason have sway. At that time, I did not know that it was Pierre Thomas, my stepfather or grandfather, as he called himself, that was guiding my movements. But I knew it was not my mother. The influence was so different.

This same impulse is felt with many people even at this day. From my experience in life, I have reason to believe that people are often taken possession of by some disembodied spirit, the same as I was. Pierre Thomas as I stated in my letter, was a Captain of Cavalry under Napoleon. His love for the Cavalry service was the same after he left his physical body behind, as it was when he was serving with Napoleon. Nearly fifty years have passed since I commanded the White Horse Company of the Third Cavalry, but the love of White Horses is so implanted in me, that whenever I ride, it must be a white horse. On last Memorial Day, I was selected by the Grand Army of the Republic as Field Officer of the Day, or Grand Marshall as we sometimes call it. I felt that I must have my staff all mounted on white horses. I found where I could get them. Therefore I had my four Aides-de-Camp all mounted on white horses, it goes to prove to me that the love of the service follows us through many years. So it was with Captain Thomas. His love for the cavalry service was the same as when he was in the flesh.

He has not changed. He saw in me a tool that he could carry out his love for the cavalry service. I cannot help but think and believe that it was Captain Thomas that guided me. Then again, Captain Thomas came to me at Cincinnati, I think it was 1869, and told me through Lizzie Kizer at a public meeting, in a church one Sunday evening, that he was often with me guiding my movements. While in Cincinnati, I was in the State Military Service. The woman, Lizzie Kizer, acted, while giving the test, the same as I felt whenever he was controlling me. How I can better explain this condition, I do not know.

Dr. Hyslop, I am well satisfied in my mind that many of the cases now before the courts, men that are charged with high crimes, are in the same condition that I was: only they are controlled by men or women that seek to do wrong, but they are controlled in the same way. They act on the impulse of the moment. They, of themselves, are not to blame. I can recall incidents that have come into my life when I have had to fight for my life, as it were, to overcome these strange influences that would get possession of me.

Fraternally yours,

CICERO NEWELL.

EDITORIAL.

PROFESSOR MUENSTERBERG'S PROGRESS.

In his work on *Psychotherapeutics* Professor Muensterberg flatly denied the existence of the subconscious, tho he said it would take a good many words to explain what was meant by saying of it: "There is none". However here in the magazine article on Beulah Miller and her phenomena he has come so thoroughly to believe in the subconscious that he uses it to explain what he witnessed. This is certainly great progress. But when and where did he get the evidence for the existence of this subconscious? Has he ascertained that he can no longer move in respectable society unless he believes in it? Has it not revolutionized his psychology to accept the existence of that which a little while ago had no place whatever in it?

The papers heralded far and wide that he was investigating Beulah Miller, and something was expected of him in this respect. He has at last appeared with an article in the May *Metropolitan Magazine*. He seems to have made an honest effort to ascertain whether there was any evidence for telepathy in that case and the present writer must say that he deserves much credit for his willingness to experiment with the child, a thing which our other academic Philistines are too dignified to do. There was an opportunity right in the locality for a psychologist to study the case and he seems not to have gone out of his comfortable nest even to see it. Professor Muensterberg shows more than the usual academic willingness to look into alleged marvels and this *Journal* will not begrudge him any praise for doing so. On the other hand, it is glad to see the academic man getting out of his lair and meeting the facts.

This is not the place to state the facts on which Professor Muensterberg rests his explanation of the case. Readers must go to the magazine for them. But he frankly admits

that he witnessed interesting phenomena. However, he rejects the telepathic "hypothesis" and adopts that of "*unintentional signals unconsciously interpreted*" as the true explanation. He evidently repudiates the conjurer's right to judge the case, as he acquits the child and the family of all fraud in the matter, and virtually implies that the problem is for the psychologist, not the conjurer. With this view we fully agree and are glad to see it practically recognized here. But finding that the conjurer's simple hypothesis of a consciously worked up signal code does not work, he resorts to a modification of this and makes it an unconscious signal made by the person transmitting the thought and an unconscious reading of this signal by the child.

Now if Professor Muensterberg thinks he has gotten rid of telepathy by any such theory he ought to know that he is either mistaken in that assumption or he is mistaken in regard to the scientific conception of telepathy. The mistake, I think, which Professor Muensterberg makes in this matter and also in nearly all that he says about psychic research is found in the following facts. (1) He assumes that telepathy is essentially connected with some sort of waves or vibrations, brain or ethereal, that determine its nature. (2) He assumes that telepathy and the supernormal are loaded with implications of the supernatural, which is precisely the thing to be proved. (3) He assumes that there is a distinction between telepathy and unconscious signals unconsciously interpreted.

Now it does not seem to the present writer than any one of these assumptions is correct. They prevent him from seeing the real interest of his facts. When you are able to call a thing "natural" you do not get rid of its interest, if it in any way differs from ordinary experience. The word "natural" is only a counter for fools. It covers everything from the falling of a stone to the seeing of objects, hearing sounds, color adaptation and all the marvels of physical science, to say nothing of the wilderness of the subconscious. It is worthless for making anything whatsoever intelligible. It only excuses men from investigating.

In regard to the conception of telepathy which he as-

sumes, it is only fair to say that he has a certain kind of justification for it in the views of crack-brained people who explain everything in the universe by vibrations and try to reduce telepathy to this. But Professor Muensterberg ought to know that psychic researchers of any scientific standing do not hold to any such views. It has been a term merely for naming a class of irreducible facts, at least irreducible to ordinary experience. It is not an explanation, tho the public that Professor Muensterberg has in mind does often take that conception of it. But he should not make the psychic researchers responsible for that. They have regarded it merely as a name for facts, not a name for any known process. He should attack the theory of brain waves, not the descriptive term telepathy. He confuses issues here. And he confuses them all the more when you see that no one can tell the difference between telepathy and unconscious signals unconsciously read. They may be identical. They may be different. No one knows, and Professor Muensterberg has given us no evidence of what they are in this special case. He rejects telepathy because he found no evidence, and he might have seen that the same evidence or lack of evidence required him to reject his unconscious signals unconsciously read. What is evidence for the one may be evidence for the other, and what is not evidence for one is not evidence for the other. If we knew what telepathy is, this statement could not be made, because we do not know what the unconscious signals unconsciously read are. We, in fact, know very little, if any more, about subconscious processes than we do about telepathy. Both are terms for our ignorance of all but the facts. As processes they may be the same, or they may be different. We do not yet know. Both are negative conceptions defining our ignorance, and only academic prejudices, which may be good or bad, prevent us from seeing this circumstance.

Professor Muensterberg says he did not find evidence for telepathy in the facts described in his experiments, and taking them as described, this verdict would not be disputed by the scientific man. But I think the scientific man would also say that he gives no evidence for his own theory. But there

is one good thing in his attempt to explain, which our believers in "X ray vision" and simpler theories would do well to note. Professor Muensterberg proceeds along correct lines in searching for his explanation. He does not use terms that are new. He does not coin phrases that cannot possibly mean more than the facts themselves. He employs the language of familiar experience. He associates his explanation with the idea of *signals* which we understand in normal life, and which in the subnormal life can be made a more or less familiar fact within certain limits. He gets the advantage of appealing to the known, or apparently known, and thus satisfies scientific requirements. But he does not see, apparently, that the scientific requirement also demands that he prove the application of his hypothesis to the facts. He only guesses at this and readers take his *ipse dixit* based on a guess for the fact when he has no more evidence for the actual signs used than he has for telepathy. The public that is as much prejudiced against telepathy as its adherents are for it, shouts with approval while the advocates, grind their teeth with rage, and both are wrong!

The public, however, which favors telepathy has itself largely to blame for the situation. It will not suspend its judgment, but rushes into absurd explanations of telepathy which come to be the meaning of the term tho it was intended only to name facts not normally explained. Now there is nothing clearer than that Professor Muensterberg has to admit that the facts are not normal. People going about are not generally reading unconscious signals unconsciously made by others in the coincidental way described with Beulah Miller. The facts are exceptional. This Professor Muensterberg admits, and what more beyond the normal could you have than unconscious reading of unconscious signals? But you say it is not supernormal. Well, you say it is not abnormal, as you do not apply hysteria to the case, or any other condition justifying that description. Nor is the phenomena in any rational sense subnormal. You cannot but call it supernormal, tho that term may not take us beyond the fact that the case is exceptional and not reducible to what we call the normal in its accepted

sense. This only means that both the normal and the supernormal are relative terms. You can draw the line where you please. It does not help to call the subconscious normal. It was not long since that the subconscious was not suspected and it was not long since that Professor Muensterberg himself denied the existence of the subconscious, as we have remarked above. Then the subconscious was not normal, and we have only stretched the meaning of the term normal when we resolve to include the subconscious in it. Now when you go still farther and speak of unconscious reading of unconscious signals you are again stretching the term normal beyond all rational meaning when you apply it to such phenomena. I have no objections to doing so, but I would not be under any illusions that I had eliminated the mystery of the case. We could just as well call telepathy normal in order to answer prejudice, and Professor Muensterberg's procedure is only juggling with words in fact, if he supposes that he has satisfied any scientific mind by this sort of conjuring when we want to know what the signals are and how little Beulah Miller interprets them only on such emergencies. She ought to be the victim of untold obsessions from such unconscious signals from her mother and sister. All that Professor Muensterberg has really done is to cover up unexplained facts by familiar words which do not apply at all, at least so far as the evidence goes. He is half conscious of this when he admits that it would take months to experiment adequately with the child, and he would have done better to have insisted on this and not rushed to a magazine with a garbled account of such experiments as he has described.

We hope ourselves to have something to say about the case later. It will depend on whether we shall be allowed to experiment even as much as was Professor Muensterberg. In the meantime it may be well to recognize that popular conceptions of telepathy are not the ones which should be attacked unless you distinguish between them and the descriptive meaning of the term as used by scientific men. In this respect the article of Professor Muensterberg only throws dust in the eyes of the public, though he may be well

meaning enough in this. I can quite understand his prejudices in favor of "normal" explanations where you can get them. That is the business of all of us. But there is no use to suppose that telepathy overthrows psychological science any more than does the conscious or the subconscious reading of unconscious signals. Psychology cannot be overthrown by any facts, normal or supernormal. Only our worthless metaphysics about it is likely to be disturbed by telepathy and other facts. Half the talk we hear about the brain and its processes is pure metaphysics and imagination, and so are likely to be overthrown by every new fact we find, whether normal or otherwise. But what we really know about psychology will never be set aside by knowing more. Professor Muensterberg confuses his metaphysics with science in this problem. Telepathy might well revolutionize his metaphysics and so ought this talk about subconscious reading of subconscious signals, but they would never revolutionize scientific facts that have been established. He is unduly frightened about his metaphysics in the name of science.

I think that the chief criticism that can be brought against Professor Muensterberg's attitude of mind is the one that can be brought against the academic mind always. In his antagonism to the layman the academic votary gets into the habit of confusing cautiousness with mere throwing of dust. When he had to face Mesmerism he talked glibly of the imagination. When he was forced to abandon the imagination as a miracle worker, tho he might have had more sense than to adopt it, he took his stand on "suggestion", and now he has worn that threadbare, tho it never meant anything so intelligible as the imagination. Now he goes into the impenetrable wilderness of the subconscious with the same confidence that he had displayed in his reference to imagination and "suggestion". He constantly changes his ground, tho he insists that he has not done so. The more he changes the more he remains the same. He never knows when he is whipped. He changes his terms and supposes that the silence of his antagonist is a sign of their vanquishment. The recent performance of the academic gentleman under review

illustrates it clearly and even the newspaper editors had the sense of humor and insight to see through its dust throwing nature by saying of it: "According to the experts Beulah Miller is not at all a psychic mystery, but something still harder to understand." Some day these academic priests, like the Roman augurs, will smile when they meet.

BOOK REVIEWS.

Spiritism and Psychology. By Th. Flournoy. Translated from the French by Hereward Carrington. Harper and Brothers, New York. 1911.

This is a translation of the work by Th. Flournoy entitled "*Esprits et Mediums*", with the explanatory title "*Melanges de Metapsychique et de Psychologie*." The translator's title very much abbreviates the author's. He has also abbreviated the matter so that the translation contains less than one-third of the original. It contains the more interesting discussions and facts of the author. There is also a considerable Introduction by Mr. Carrington in which he explains the philosophical position of the author and defends the Palladino case in this country, as this subject comes up in the work of Professor Flournoy.

The book should obtain a reading in this country and perhaps it is sure to do this from all who know his remarkably interesting volume "*From India to the Planet Mars*". It will receive more academic attention than most literature on psychic research, and yet the academic man will be disappointed if he expects to find a rejection of all supernormal phenomena. Professor Flournoy accepts the genuineness of physical phenomena without offering an explanation of them. He criticizes the spiritistic theory, tho believing in a future life. The unreformed sceptic will not like the concessions that he makes to the supernormal, but they are here. Yet he is conservative in the treatment of it. Psychic researchers will be interested in it greatly and we are very glad that it has been translated. When reviewing the original we expressed the wish that it were done. Our wish has here been fulfilled.

We could go into a minute examination of the book, and discuss the views expressed on their merits. But there is nothing in the author's views that would justify controversy. Tho differing with him more, perhaps, than Mr. Carrington, the book is too sympathetic with the truth to entertain any hostility toward his point of view or opinions.

There are perhaps some things introduced by the translator that are hardly relevant to a book that did not contain them and perhaps some unwary inconsistencies between statements in the Introduction and discussions in it and in later notes. But I shall not particularize.

The Coping Stone. By E. Katherine Bates. Greening and Co., London, 1812.

Miss Bates is rather fertile in the use of her pen. It has not been long since we reviewed two other books of hers. The present one gets its title from the last chapter. The next to last is called the Prelude and the fact that there is no Preface leaves us to our wits to know why the Prelude comes last. Apparently there was a justifiable motive in this. The book is not primarily for helping in scientific psychic research, tho incidents of importance are scattered throughout the book. There is a variety of subjects treated, but they all have a "spiritual" meaning, if we may appropriate its ethical and religious coloring to describe its departure from the strictly scientific role. The book will be helpful to those who want to see more than tests of the super-normal and who wish to know the relations and bearings of the fundamental problem with which the scientific researcher into the facts is employed. Miss Bates always brings the subject out of the laboratory and spices it with general ethical values and issues. As critical students of the problem we should have to say that she does not satisfy scepticism with her facts, but we must not put ourselves in the position of the mathematician who insisted that *Paradise Lost* proved nothing. There are other values in life besides proof, and then experiences like these in abundance would go a long way toward proof, if they did not actually achieve it.

A Mathematical Theory of Spirit. By H. Stanley Redgrove, Assistant Lecturer in Mathematics at the Polytechnic, London. William Rider and Son Ltd. London.

It would hardly be too much to say that the author starts out with the promise to apply mathematics to metaphysical problems and then forgets his promise and never attempts to fulfill it. There does not seem to be the slightest trace of what mathematics are, except that if you multiply 2 by 2 you get 4 as a product or A by B you get AB. The elementary processes of mathematics are mentioned but the book ends with that, tho there are some statements about Swedenborg who evidently influenced the author's thinking. But anything like applying mathematics to metaphysics is wholly absent from the book.

An Italian Critique of an American Book

By Carlo Formichi, Professor of Sanskrit and English in the University of Pisa.

Translated from Coenobium, Lugano, March, 1913, pp 67 -69.

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